[98 cont.]

wall, with only one entrance and no gate" [cited in English]. Cf. also Moresby, p. 83.

[99] Economy

Like all the South Sea islanders, the inhabitants of the Santa Cruz group live primarily on vegetable food. Here, too, of course, one of the most important foods is coconut; in addition, bananas, sugar cane, sweet potatoes, and breadfruit are commonly mentioned for the different islands, the last in two forms on Vanikoro, the wild form with seeds and the cultivated one without seeds. For Ndeni the Spanish reports also mention two species of almonds and pine cones, the latter also for Taumako; Dillon and D'Entrecasteaux also mention yams, cucumbers, and mangosteens on the main island, a fruit called etea on Tahiti, and on the same island a nut called marare, neither of which I was able to identify; Joest mentions a chestnut-like fruit called nde. Yams, Inocarpus, sago, Spondias, pandanus, and arrowroot are listed for Vanikoro. The most important foods, however, besides coconut, are taro and yams, and they seem to a certain extent to be vicarious on the different parts of the group. Taro plays the principal role on Vanikoro where yams occur only in the wild state, not cultivated. On Ndeni, on the other hand, taro is grown and used, but the greatest attention is given to the yam (1).

1. Dalrymple, pp. 88 f, 127. Carteret, pp. 351, 358. D'Entrecasteaux, pp. 369, 378. Labillardière, p. 253. Dillon, pp. 181, 238, 273, 293, 312. D'Urville, pp. 146, 170, 179, 215 f., etc. The same, Voyage au Pole Sud, V, p. 9. Lesson, Revue d'Anthropologie,

287 [116 cont.]

Labillardière, p. 260. Lesson, Revue d'Anthropologie, V, p. 264 (Ficus).

beaters (Fig. 45, Nos. 1-3). Besides the pieces in natural [386] color, [117] there are those dyed with Curcuma, but especially those that are ornamented in black (Fig. 46)[1] (1). For the

1. Also Berlin VI 16003, 16004, 16197. Schmeltz and Krause, Die Ethnogr.-Anthropol. Abteilung des Mus. Godeffroy [The Ethnographic-Anthropological Division of the Godeffroy Museum], p. 117. Concerning the patterns on them, cf. Thilenius, Globus, LXXX, pp. 138 f.

[53] patterns, the so-called tapa-markers of wood are supposedly used (Fig. 45, Nos. 4-5), and it is said that the points of the carved-out notches serve to mark the intersections of the lines of the design (2).

2. According to a written communication from Professor G. Thilenius in a letter dated August 10, 1908. The statement may be correct even if the tapa-markers are actually yam knives from the Torres Islands, or imitations of such. Cf. p. 209.

462 [241] The men, on the other hand, help in cultivating the soil only to the extent of clearing the bush. In the bachelors' houses they probably also prepare their own meals (3). Other-

3. Gaimard in D'Urville, p. 327.

wise, they are described as lazy. At night they chat [Fig. 45

1 [The author apparently means Fig. 44 -- Ana./ort.]

[149 cont.]

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[787]

Concerning the behavior of the sorcerer on other occasions, cf. Dillon, p. 303, where a "priest" on board the ship sings, shouts, and laughs in a state of convulsions and apparently talks with a spirit.

789 The second duty of the sorcerer, likewise worldwide, is that of weather-maker. On journeys by boat, the meduka of Santa Cruz takes his duka post with him and sets it up in the small hut of the platform. A bird-figure painted red, white, [778] and black is also taken on board for protection against bad weather. On land charred [150] wood is sometimes laid in hollow trees to make the sun shine. Other meduka can cause a drought by not washing and not working so that they will not perspire, for their duka has power over the sun and the rain. If one brings such a meduka money and food and he grants the request, he goes into the spirit house and sprinkles water over the duka post or posts there in order to make it rain again. In order to stir up the wind, the sorcerer swings a twig of the tree [778] imbued with the malete concerned. Each kind of sorcery has a [533] certain magical song that goes with it (1).

1. Codrington, p. 201. O'Ferrall, p. 225. Edge-Partington, I, 163, No. 8 (bird-figure as boat's amulet). [113] Foy, Arch. f. Religionswiss., X, p. 513, regards the rain-makers as representatives of the god of heaven.

789 Although there is no definite evidence, it is undoubtedly
• 241 the case that the meduka takes part in the ceremonies that are supposed to promote the growth of the various food plants and in the harvest festivals, in other words, in the vegetation magic. The first takes place on Ndeni in the bush at a place for festivities when the plots have been cleared and the plants started. Besides the necessary food, feather money and tapa [282] are displayed, or rather "sacrificed."

[150 cont.]
789 are displayed, or rather "sacrificed." Men, women, and chil-
241 dren take part in the celebration,[1] and it is believed that the
[852] more children are present, the better the harvest will be. When the breadfruit tree has begun to bear, one may not light a fire near it or throw a stone at it (2). On the Reef Islands, a celebra-

2. O'Ferrall, p. 224.

tion, a "sacred meal," is held in the bush about a month before the fruit is ripe. As the principal ceremony, after the breadfruit has been cooked, a man climbs a palm tree and throws down a fruit while the crowd cries: "This is the breadfruit of the whole land." Throughout the entire ceremony, the spirit is thanked for the harvest. Similar ceremonies are repeated upon the ripening of the other fruits used for food (3). It is

3. O'Ferrall, p. 230. On the island of La Guerta the Spaniards found large supplies of roasted taro and 120 dead pigs, apparently the provisions for a large feast: Figueroa in Dalrymple, p. 196.

769 said that certain spirits have power over the growth of food plants,
241 individually or collectively (4). Taken from the standpoint of

4. O'Ferrall, ibid., and p. 224.

the duka conception as a whole -- insofar as the duka is involved and not a god of vegetation (5) -- this does not mean

5. Cf. Foy, loc. cit.

that each spirit has its special province to begin with, but rather he must first show through practice the things over which his malete extends, whether it "is good" for sickness, yams,

1 [i.e. - ceremonies to INCREASE FOOD SUPPLY. — ANALYST]

[150 cont.]
769 breadfruit, successful [151] voyages, or other things (1). Totem
241

1. Cf. related conceptions on the Banks Islands in Codrington, pp. 119ff., 191ff.

affiliation, however, may also be decisive.

778 On one of the Reef Islands, Temami, as well as on the
[284] southern islands Utupua and Vanikoro, there are no duka posts, but there are spirit huts, which in part are identical with the meeting houses. In some of them stones are erected as representations of the spirits which there are called atua, the Polynesian designation. On Vanikoro they also contain triton shells and the skulls of the deceased. The atua appears as an animal, for example, a crab, ant, or fish (2). On Ndeni, too, there

2. O'Ferrall, p. 230. D'Urville, pp. 178f; 356 (Sainson); 326ff, 334, 344 (Gaimard). Lesson, Revue d'Anthropologie, V, p. 267f. According to Gaimard, p. 327, taro in particular seems to be sacrificed.

are sacred stones, although they are very rare. Codrington mentions that betel nuts are placed on such sacred stones for
241 the spirits (3). The one called kio (bird) is mentioned in par-

3. Codrington, pp. 139, 180.

ticular; when an area is planted and at harvest time, he is offered feather money and food, and among them there is always a bird, presumably so that birds will not devastate the
778 planting. Another stone, metabo, which resembles a huge fruit and has four smaller ones lying near it, is supposed to have come from the volcano Temami (Tinakula) and is therefore regarded as having great magical power (4). It appears

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171 [151 cont.]

4. O'Ferrall, p. 226.

It appears that genetically these Ndeni stones have nothing to do with those of Vanikoro, for, while the latter seem to be representations of the god or atua in the Polynesian manner, those of Ndeni have the character of the totem stones of central Australia and Torres Strait; the cult dedicated to them shows analogies to the initichiuma ceremonies (5).

5. Cf. Spencer and Gillen, The Native Tribes of Central Australia, pp. 173ff. Report of the Cambridge Expedition to Torres Straits, V, pp. 233ff.

769
778 Finally, a strong indication of the cult of the dead is unmistakable in the use of human figures with magical power. We have already spoken of the taluna against sickness (6).

6. Page 145.

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789
241 Joest speaks of figures with a body like a Worcestershire-sauce bottle, with three genuine locks of hair and decorated with ornaments, which the women carry on their backs like swaddled babies when they go to work in the planting and which are supposed to bring about a good yam harvest. The ornaments belong to the various owners of the yam plantings, and at harvest time each received an amount from the proceeds in proportion to his contribution toward decking out the figure (7). Joest was able

7. Joest in Baessler, p. 389. (Baessler is mistaken in not only giving the figure the shape of a bottle, but having it consist of one.)

778 to buy the figure of another spirit, menata, whose special [152] function was to provide for the well-being of the women (Fig. 63). It shows a man with a typical mane of hair and tattooing, otherwise quite similar to the taluna just mentioned, and Joest

/183 cont./

352
[332]

but in these instances still other animal representations may have had an influence.]

2. [The leg form of the foot in Fig. 25a, No. 2, is not unique in Santa Cruz culture, quite apart from the peculiar specimen in Edge-Partington and Heape, I, 164, No. 1. It appears in a very similar form, for example, on oar blades (cf. Ethn., I, p. 110, Fig. 41, Nos. 5 and 6).]

[285]

3. [The origin of the mats shown in Ethn., I, pp. 119 f., Figs. 48 and 49 (it is uncertain whether they are mats for sleeping or sitting) has not been definitely determined, but the second one, in view of a sleeping mat measuring 1.60 by 1.47 meters in the Speiser Collection (R.-J.-M. No. 30566), with the same serrated edge, is undoubtedly from Nitendi. The first one also shows the same kind of serrations on the end not illustrated, specifically in one corner of it, so that there seems to be justification for assigning it to Nitendi.]

Economy

241 The native practices agriculture (4) in a rather slovenly

4. [Ethn., I, pp. 99 f. On Matema and other Reef islands there is no planting: O'Ferrall, section "Matema"; Coombe, p. 196.]

/183 cont./

241 fashion. His plantings look untended; one misses order and arrangement as are found elsewhere, /Fig. 25a appears here/ and everything grows "higgledy-piggledy."

244 The yam is left to twist aloft on vertical sticks in the ground /184/ or on a framework of sticks leaning against one another (Fig. 26). Taro seems to be cultivated only in the interior. The fields are not irrigated for it. Some care is taken in laying out the taro fields, and the plants

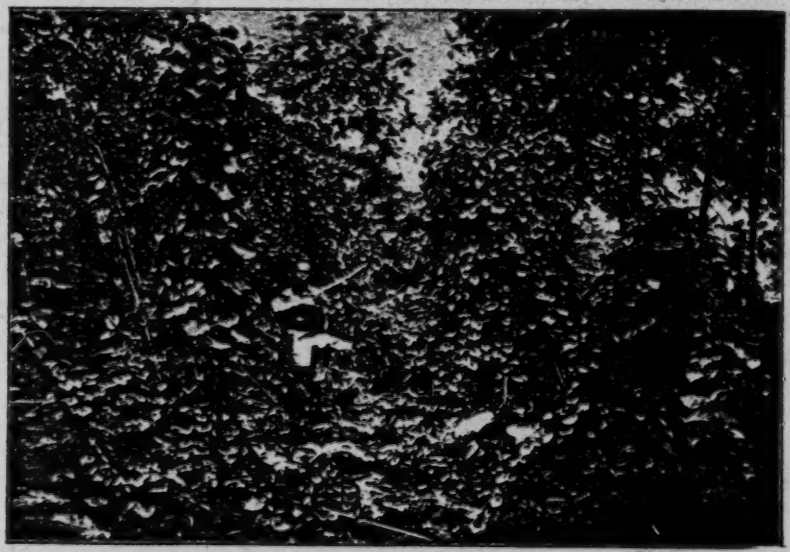

Fig. 26. Yam planting. (Speiser photo.)

are set in rows with the help of bamboo poles (Fig. 27).

251 362 [484] A kind of biscuit that is used especially as provisions on sea journeys is made from bread fruit which is cooked, broken into small pieces, /Fig. 26 appears here/ and well dried. These biscuits are supposed to keep for a long time. [On the Reef island Matema, when there is a rich harvest of breadfruit the surplus is stored in a pit which is lined and covered with banana leaves and protected from pigs by a stone wall. In times of food scarcity the strong-smelling